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ST. FRANCIS XAVIER'S CHURCH NEWTOWN NECK, ST. MARY'S CO., MD.

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✓ BEITZELL, EDWIN WARFIELD, 1905-

— A history of St. Francis Xavier Roman Catholic Church (Old Newtown) the Manor of Little Bretton, St. Mary's County, Maryland. [1662-1962. Leonardtown? Md., 1962]

75 p. illus.

Title page on verso of page 1.

DEDICATION

TO THE PRIESTS AND BROTHERS WHO FOR

THREE CENTURIES

SERVED GOD AND HIS PEOPLE

IN MARYLAND

A HISTORY OF
ST. FRANCIS XAVIER ROMAN CATHOLIC CHURCH
(OLD NEWTOWN)

THE MANOR OF LITTLE BRETTON

ST. MARY'S COUNTY
MARYLAND

BY EDWIN W. BEITZELL

Mission established c. 1640

Catholic School established 1653

First church erected 1662

Manor purchased by Jesuits 1668

Second church erected c. 1691

Third and present church erected 1766

Oldest Roman Catholic Church in
continuous existence in Maryland
and in the American English speaking colonies

TERCENTENARY CELEBRATION 1962

Foreword

Since the days of childhood, I have loved old St. Francis Xavier Church on Newtown Neck. My family, together with the River people across St. Clement's and Breton Bays, worshipped there for almost three centuries. In Father's day the trip across St. Clement's Bay was made by motor boat—in Grandfather's time and for prior generations the trip was made by sail. Until the automobile became commonplace, early in the twentieth century, there were well worn paths on both sides of the Neck leading from the boat landings to the church and manor house.

Here, for the Rivermen, was the scene of family christenings, marriages, and finally a Viking sort of funeral at life's end. Here, too, were held the family picnics, the socials, the oyster roasts and fish fries, the annual festival and tournament, and the religious processions in honor of Mary, our Mother, and Corpus Christi—all in the shadow of the Church which has survived three revolutions and seventy years of brutal persecution, and later two terrible wars with the British.

The light in the old manor house was the welcome beacon to guide our seafaring people to safe harbor and a constant reminder that here was the center of Catholic family life—the beginning and end of unending generations of God loving people—the haven of hope in bad times, and of happiness in good times. It is not surprising that venerable St. Francis generates a special love in its people.

Today, after 300 years, much has changed, but St. Francis of Newtown goes serenely on, fulfilling its destiny, its obligation to our Divine Creator, with yet another generation. Our devoted priests of the Society of Jesus have summed up three centuries of service to our people quite simply and succinctly—*ad maiorem Dei gloriam*.

EDWIN W. BETTZELL

May 1, 1962



ARCHBISHOP'S OFFICE

1721 RHODE ISLAND AVENUE, N. W.
WASHINGTON 6, D. C.

July 26, 1962

Rev. Joseph N. Behr, S. J.
St. Francis Xavier
Newtown, Maryland

Dear Father Behr:

The history of the Church in the United States cannot be told without special mention of the Catholic settlement in Maryland. All of the glory of this aspect of Church History unfolds again as you and your people make ready to celebrate the 300th anniversary of your parish Church. I join with you in your remembrance of so many years of service to the Catholics of St. Mary's County, prayerfully remembering the glorious work of the Jesuit Fathers over these three centuries of time.

To you and to your faithful people, I offer my good wishes and prayers on this happy and very unique occasion. May God continue to prosper the work that has been so gloriously begun and so richly blessed these three hundred years.

With every best wish and blessing,

Faithfully yours in Christ,

Richard C. Boyle
Archbishop of Washington

PROVINCIAL'S RESIDENCE
5704 ROLAND AVENUE
BALTIMORE 10, MARYLAND

SOCIETY OF JESUS

September 28, 1962

MARYLAND PROVINCE

Rev. Joseph N. Behr, S.J.
St. Francis Xavier Church
Newtown, Maryland

Dear Father Behr: -P.C.

The light at Newtown to which three centuries ago the ships from England anxiously looked for direction and assurance as they searched for a safe and secure way to the land, has proven to be more than a beacon in the night for wayfarers on the sea. It has been a light of vigil in a new sanctuary announcing the Presence in the land of the Eternal High Priest. Although it flickered and more than once seemed to be extinguished, it nonetheless has continued to send forth its light and its warmth. This light cast into bold relief the struggles and endeavors of the Catholics who gathered under its warmth, and it gave voice to their hopes for a home in which they might adore the Christ and witness His Kingdom.

These struggles and these hopes have not been in vain, for our beloved Maryland, our Society and the Church have responded to the example and encouragement of these first settlers at Newtown. It is small wonder, then, that we pause on this occasion to do honor to those Forefathers and to this hallowed place. It is three centuries since first a Chapel of St. Francis Xavier was placed here, and it would not be just if we did not pause and pay tribute.

To the faithful who wear with pride the tradition that is their patrimony we first of all offer congratulations and express the hope that they with charity will nurture the Faith that has been transmitted to them by those who first founded this Chapel, and that they will pass to their children what they have inherited.

For you, Father Behr, and for all the Pastors in whose place you stand today, we offer in the name of the Maryland Province of the Society of Jesus continuing thanks to God that the Society has been privileged to begin and to further the work of the Kingdom of His Son in this our country. This, truly, is a reward in itself only to be surpassed by the eternal reward which the Good Shepherd has given and will give to the faithful Pastors of St. Francis Xavier, Newtown.

With every personal good wish to you and to the parishioners of St. Francis Xavier, and joined with all in prayer and in the Sacrifice, I remain

Sincerely in Our Lord,
John M. Daley
(Very Rev.) John M. Daley, S.J.
Provincial



J. MILLARD TAWES
GOVERNOR

EXECUTIVE DEPARTMENT

ANNAPOLIS, MARYLAND

August 14, 1962

The Rev. Joseph N. Behr, S. J.
Saint Francis Xavier Parish
Newtown, Maryland

Dear Father Behr:

I have learned that you of Saint Francis Xavier Parish are celebrating the Three-Hundredth Anniversary of the founding of your church this year, and I wish to extend to you and to all of your parishioners my sincere congratulations and cordial good wishes on this memorable occasion.

Marylanders are justly proud of the glorious history of their State, much of which is written in the hallowed soil of St. Mary's County. Saint Francis Xavier Church, in ministering to the spiritual needs of the people of that area for three counties, has played a distinctive role in the noble story of the Colony and the State of Maryland.

Again, I am honored to salute you on this anniversary and to extend to you my sincere best wishes for a prosperous and happy future for Saint Francis Xavier Parish.

Sincerely,


Governor

JMT/rg



Knights of Columbus

MARYLAND STATE COUNCIL

MAURICE J. KLEIN
State Deputy

802 BEAUMONT AVENUE
BALTIMORE 12, MARYLAND

August 9, 1962

Rev. Joseph N. Behr, S.J.
Saint Francis Xavier's Church
Newton, Maryland

Dear Father Behr:

On behalf of myself and the more than 16,000 members of the Knights of Columbus throughout the State of Maryland, may I extend to you our sincere congratulations on the 300th Anniversary of Saint Francis Xavier Parish.

The 300 years of service and the great contribution made to Maryland and our United States is certainly appreciated by each and every Knight in our State.

With kindest regards, I remain,

Sincerely yours,


Maurice J. Klein
State Deputy

MJK/hfb

ACKNOWLEDGEMENTS

In presenting this history on the occasion of the three hundredth anniversary of our first Parish Church, a prayer of praise and thanksgiving is offered to God for the many blessings Almighty God has granted to the people of this little Parish of Saint Francis Xavier, Newtown. We are grateful too, to his Excellency, Archbishop Patrick A. O'Boyle for honoring us by his presence and blessing; to Very Reverend Father John M. Daly, S.J., Provincial of the Maryland Province of the Society of Jesus for offering the Holy Sacrifice of the Mass and showing his interest and encouragement in this celebration; to the former Pastors who were present to act as officers of the Mass, and to all the Priests, Sisters and Brothers, who have joined with us on this occasion.

Our gratitude to Mr. Edwin W. Beitzell for writing again the History of Newtown, as he has done so well in his recent book, "The Jesuit Missions of St. Mary's Counties." Our thanks to Rev. Fr. Richard A. Kenna, S.J., Associate Director of "Jesuit", the Maryland Province Jesuit Seminary Guild Publication who made the photographs for this booklet. To Mr. Lawrence B. Emge of Baltimore, Maryland who prepared the sketch for the cover; to Mrs. Dorothy M. Shannon of Saint Clements Shores, who edited these pages, to all the parishioners and friends, who by their patronage and advertisements have made this publication possible, we are most grateful and wish them God's blessings.



ST. FRANCIS XAVIER ROMAN CATHOLIC CHURCH (OLD NEWTOWN)

EARLY BEGINNING

St. Francis Xavier's Church at Old Newtown celebrates Three Hundred Years of dedicated service to God and Country in this year of Our Lord, 1962, in St. Mary's County, Maryland.

Through the old records of the years of 1638 and 1640, we learn that Newtown Mission was established, and mention is made of Father Thomas Copley, S.J., gathering his flock "at the head of the bay" in the home of Luke Gardiner. Father Copley continued to serve the Newtown Mission in addition to the St. Mary's Congregation during the years 1639 to 1644.

The Church is located on the Manor of Little Bretton originally granted by Cecilius, Lord Baltimore, to William Bretton, July 10th, 1640. The Manor, comprising some 750 acres located in "Newtown Hundred" was then, and still is, a beautiful rich neck of farm land which reaches out into the Potomac River between Breton Bay and St. Clement's Bay, in St. Mary's County, Maryland. As the name "Newtown" implies, it was the first settlement opened after the Maryland Colonists had settled in St. Mary's City. The history of this mission dates back practically to the foundation of the Maryland Province.

Among the parishioners of the Parish Church today, are many who are descendants of the original Catholics who settled in the Newtown area during those early years. Old records mention such names as John Pile, Robert Tutley, John Medley, William Thompson, Walter Peake, Edward Cotten, Robert Cole, John Greenwell, George Reynolds, Robert Clarke,

Thomas Mathews, Francis VanEnden, John Jarboe, James L. Langworth, and William Cole, among others.

Until 1662, two years after Charles II came to the English Throne, Catholics were forbidden to have a church building. Services were held in the homes of the families. So that in addition to the home of Luke Gardiner, the Manor House of William Bretton, which later became the Jesuit Residence, the center of Catholic Worship was wherever available. It was in 1662 that St. Francis Xavier's first Church was built. It was located in the present cemetery grounds. It remained there until 1704. During the Rebellion it had to be closed.

In the year of 1649, the Toleration Act was legally passed confirming religious toleration for which Maryland had originally been founded in 1634. John Pile, William Bretton and Walter Peake, each of the Newtown Congregation were among the members of the Assembly responsible for passing this act.

In 1653, Ralph Crouch, who later became a Jesuit Lay Brother, established a school at Newtown. This was made possible through the generosity of William Cotten. His will probated in April 1654, left the 'personality' for establishing a school at Newtown, at the discretion of his executors. It stated in part, the school was "to teach eyther Protestants or Catholikes" . . . This is believed to have been one of the first schools established in Maryland, and the first on behalf of Catholic Education.

AN IMPORTANT TOWN

For many years, Newtown was a center of activity, ranking next in importance to St. Mary's City. It was located in a central section of the County. By an agreement made by John Hammond on December 5, 1654, provision was made for the establishment of a court house for the County Court. He also stated he would furnish "a ferry for the convenient passage of people over Newtowne River."

The scene in Newtown Hundred must have been picturesque during this period. Along the shores could be seen the cabins and huts of the freemen, while in scattered clearings stood the more pretentious brick homes of the planters. Both St. Clement's Bay and Breton Bay were dotted with the sails of small boats plying up and down the Potomac River and across the river to Virginia, for water, at this time, was still the chief means of transportation. At the port anchorage the great square-rigged ships of England loaded hogsheads of tobacco, corn, and furs to be exchanged for products needed by the colonists. After loading, they sailed down the river to the Chesapeake Bay for a rendezvous with their sister ships to form a flotilla for protection against pirates or enemy fleets lurking about the Capes.

A narrow road, overshadowed by a forest of virgin pine, oak, gum and chestnut branched at the head of Newtown Neck to lead the traveler to St. Mary's City or the Patuxent River. Bands of wild horses roamed about preying upon the planter's crops, while wolves and other wild animals played havoc with his stock. At the "Quarter" could be seen the bark wigwams of the Indians who dwelt in peace with the settlers, except that on occasion some luckless pig found his way into the communal pot

of the redman instead of the smoke house of the colonist. The provincial youngsters skylarked across open field and through shadowy woods to the school at Little Bretton, no doubt envying the freedom of the little redskins who were not bothered by such tiresome doings.

After Father Copley's death in 1652, Father Starkey, who came to Maryland in 1649, carried on at Newtown alone, until joined by Father Francis Fitzherbert, S.J. in 1654. It was in this year the Puritan uprising occurred in Maryland, and the Fathers were forced to flee to Virginia for safety. Father Starkey died there on February 13, 1657, after much suffering. With the restoration of Lord Baltimore to power in 1658, the persecution of the Catholics ended and Father Fitzherbert returned to Maryland and resumed his duties.

PRIEST CALLED REBELLIOUS

In spite of the large burden of his responsibilities and duties, Father Fitzherbert did not neglect the congregation at Newtown, or outlying missions. He was a zealous missionary and a man of unlimited courage. His refusal to be a passive bystander in troublesome religious times, was responsible for his being summoned to appear at the court held in St. Leonard's, Calvert County, on the charge of Treason, Sedition, Rebellious and Mutinous Speeches.

From testimony given it appears that Father Fitzherbert, realizing there would be a considerable gathering at the musters on the Patuxent and at Newtown thought this was an excellent opportunity to spread the gospel. He offered to preach a sermon to the Protestants attending, as he had previously preached to a Protestant group at St Clements Manor. He was also involved in difficulties with Thomas Gerard who was fined in 1642 for locking up the Chapel he had erected for his wife and the other Protestants at St. Clements Manor. Gerard was descended from an ancient and distinguished Roman Catholic family and married Susannah Snow, a Protestant, daughter of Judith and Abel Snow. He did not testify in the case but in a curious deposition which was read in Court he deposed that he had explained to Father Fitzherbert "why it was not safe for himself (Father Fitzherbert) and his deponent" for him to bring his children to the Catholic Church. Testimony was given by Henry Coursey, Robert Slye, Henry Keine and John Grammer. Coursey appears to have filed the complaint and accused Father Fitzherbert of saying that "he must be directed by his conscience more than by the law of any country."

The case was not settled until 1661 because of the intervention of Fendall's rebellion, in 1659, in which Thomas Gerard took a leading part. In the session of the Provincial Court at Newtown on June 5, 1661, Father Fitzherbert was acquitted.

It was during the time of Father Fitzherbert, and probably under his aggressive leadership, that the chapels were erected at Newtown and Port Tobacco in 1662.

On November 10, 1661, William Bretton and his wife Temperance, gave an acre and a half of ground of the Manor of Little Bretton at Newtown in order that their neighbors might erect a Church and establish a cemetery.

A copy of the deed from the Jesuit Archives states:

This day came Mr. William Bretton and desired the ensuing to be recorded (vizt)

Act perpetuam ac memoriam

Forasmuch as divers good and zealous Roman Catholick Inhabitants of New Towne and St. Clements Bay have unanimously agreed amongst themselves to erect and build a Church or Chappell whither they may repaire on Sundays and other Holy dayes appointed and Comanded by holy church to serve Almighty God and heare divine Service, And the most Convenient place for that purpose desired and pitcht upon by them all is on a certaine parcell of the Land belonging to William Bretton Gent Now knowe ye that I William Bretton of Little Britton in the County of St Marys in the Province of Maryland gent, with the hearty good liking of my dearly beloved wife Temperance Bretton, To the greater honor and Glory of Almighty God the ever immaculate Virgin Mary and all Saints have given and doe hereby freely & for ever give to the behoofs of the said Roman Catholicks soe much Land as they shall build the said Church or Chappell on which for their better Convenience they may frequent to serve Almighty God and heare divine Service as aforesaid with such other land adjoyning to the said Church or Chappell convenient Likewise for a Church yard wherein to bury their dead containing abt one acre and halfe of ground Situate and Lying on a Divident of Land called Brittons Cat Lotts, and on the East side of the said divident neere to the head of a Creeke called St. Williams Creeke which fallth into St. Nicholas Creeke and neare unto the narrowest place of the freshould of Little Brittain

Tenth day of November Anno domini 1661 William
Bretton Temperance Bretton

I declared and Signed and Sealed in the presence of
Wm Evans James Thompson Luke Gardner Robert Cole



In 1662, the first church of St. Francis Xavier's was constructed on ground (given by William Bretton and his wife in 1661) just inside the iron gate. In the custom of early years, the deceased members of the parish were buried in the church 'yard'. Today, the serenity of the site, is almost undisturbed as the speeding motorist passes by. Some still mutter a prayer for the dead as they pass by on their way to Mass. The original site is located on a cove of Breton Bay, approximately $\frac{1}{2}$ mile from the present church.

FIRST CHURCH BUILT

The date the first Church was built at Newtown is clearly established in the record of the settling of the estate of Robert Cole, a carpenter, of Newtown who was one of the witnesses to Bretton's deed. Cole's will was dated April 2, 1662, and was probated September 8, 1663. His estate was administered by Luke Gardiner, a neighbor and fellow parishioner for the benefit of the orphan children and an accounting filed in Court contained the following items:

Debit—To Church Leavies	250 lb. Tob.
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Credit—To the building of the Church	532 lb. Tob.
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Since Cole died in 1663, he had apparently worked on the Church in 1662. The debit to Church levies indicated, of course, that the Newtown congregation raised the funds by this means. A further confirmation is contained in a deed dated December 1, 1666, executed to transfer a hundred acre tract of land called "The Fox." In this deed Thomas Covant agreed to make certain payments to George Reynolds "at the abode of him the said George Reynolds neare the Church or Chappell in Brettons." William Bretton witnessed this deed.

SITE OF THE ORIGINAL CHURCH

The Church, a wooden structure, was located within the boundaries of the present graveyard, which has been in continuous use since 1662, and probably before that time. It appears certain that this ground was originally the private burial lot of the Bretton Family. In several books, reference has been made to scattered brick around the site of the Church. It is possible, of course, that the foundation may have been of brick or there may have been brick walks laid out in the cemetery. However, in the return of the Sheriff of St. Mary's County in 1698 the Church at Newtown is listed as being a wooden building. Although the exact site of the Church is now unknown, it was probably located near the small entrance gate to the cemetery. In the summer of 1948 members of the Jarboe family were attempting to locate the burial plot of one of their ancestors who, according to an ancient family record, was buried in the cemetery a short distance from the steps of the Church, and found some old brick steps.

It is difficult to determine which of the Jesuits in Maryland served the congregation at Newtown between the years 1662 and 1684. Possibly a resident pastor was installed with the erection of the Church in 1662 although Newtown probably continued as a mission until the Manor of Little Bretton was purchased in 1668 by the Jesuits. This estate was not a grant from Lord Baltimore to the Jesuits as has been stated in some accounts. The Proprietary, long before, had so modified the "Conditions of Plantation", that the Jesuit Fathers were prevented from acquiring land. Nor was this property a gift, as has been asserted; it was acquired by legitimate purchase and the price paid was 40,000 pounds of tobacco, a modest fortune for those times. Indeed, many of the great landholders who left their estates to the eldest son provided 20,000 pounds of tobacco for each younger son in order that an estate might be purchased for them. The value of tobacco in colonial times has been estimated at forty four

dollars per thousand pounds so that the purchase price was \$1,760.00, a fair price when one considers the uncultivated state of much of the Newtown land and the value of money at that time.



Overlooking Breton Bay, the Manor House is adjacent to the Church. The Great Jesuit Society Seal was affixed on the porch roof for many years. Although this side of the brick house faces away from the road, it is the front of the house. Watermen made their way to the Manor House before roads were built. A light in the Jesuit House served as a beacon and guide to water travellers.

Clem Delahay, his wife, Susan, and their two sons reside here. Improvements added are only those of necessity. The wide random width floors, rooms and much of the furniture remains intact. This Manor House has been occupied since 1668—when purchased by the Jesuits for 40,000 lbs. of tobacco, approximately \$1,760.00. The deal was negotiated by Fr. Henry Warren.

THE MANOR HOUSE

Since Father Henry Warren negotiated the purchase of the Manor it would appear likely that he was serving Newtown during this period, although the deed mentions him as "Henry Waren of St. Inagoes." This deed, on vellum, together with Bretton's original deeds for the Manor, one for 750 and another for 100 acres of land, are deposited in the Jesuit Archives--Maryland Province, at Woodstock, Maryland and are in excellent condition despite their age. A transcript of the original Bretton deed is as follows:

Cecilius, Lord Proprietary of Maryland & c To all perfons to whom these presents shall come Greetings Know ye that we for and in consideration that Willm Bretton gentn hath transported himselfe in person his wife & one child and Three able men seruants into or sd prouince of Mary-Land in the yeare 1637 And that the sd Willm Bretton is the lawfull heyre of Tho Nabbes who transported himselfe & his wife into or sd prouince in the year aforesd to plant and inhabite there wherefore Caecilius makes this grant with the advice of his Lt Genl Leonard Calvert and according to the tenour of our letters and under our hand and seale, bearing date at Portsmouth England the eight day of August 1636 doe give grant and enfeoffe unto the said Willm Bretton all the neck of Land lying in Patowmeck River near our agt Heron Island and bounding on the South with the Said Patowmeck River on the west by St. Clements Bay on the east with a Great Bay called Brittain Bay and on the North with a line drawne crosse the woods from St. Clements Bay unto the head of a little Creeke in Brittain Bay called St. Nicholas Creeke where now goeth the hedge of the Said Willm Bretton and Said Necke containing in the whole Seven hundred and fifty acres or thereabouts To bee holden of vs & or Heyres as of or Manor of Little Brittain in free & common soccage by ffealty only for all seruices Guyen att St. Maries this Tenth day of July in the yeare of or Lord 1640.

Leonard Calvert & c

DONORS WERE DEVOUT CATHOLICS

Both William and Temperance Bretton were devout Roman Catholics and were close to the Jesuit Fathers as indicated by their gift of land for the Church and the sale of their Manor to provide a Catholic center at Newtown. Mr. Bretton was a staunch defender of the Church. On April 18, 1666 "A member of the house informes the Speaker that Mr. Bretton, Clerk of the Assembly did reulye Mr. Robt. Burle (a Protestant) calling him ffactionous fellow Uppon a Motion which the sd Burle made in this howse, Concerning the settling of Ministers in Every County of this Province. The which was attested by Mr. Wm Coursey, one of the Members of this howse. . . ." On February 9, 1669 "Upon Complaint made to his Loops justices here to witt the ninth day of February in the XXXVIIIth yeare of his Loops Dominion & c by William Bretton Gent that Robert Pennywell had brook the glasse windowes at the Chappell at St. Maries which said Robert Pennywell appeareing in his proper person in the Custody of the sheriff of St. Maries County and Garret Vansweringen Mark Cordea and John Bailey witnesses to speake the truth in the premises

likewise, came. And it is Comanded by the same justices to the said Sheriff that he cause the said Robert Pennywell to be in publike view whipped and to have twenty lashes."



Father Behr, S.J. reads the copy of the Decd to the Manor. The original is on vellum, and has been retained in the Jesuit Archives, Maryland Province, Woodstock, Maryland. The framed copy may be seen in the Manor House.

SCHOOL OPENED HERE

In 1677 the Jesuits opened a school for humanities at Newtown. In the Annual Letter of 1681 it is stated that "Four years ago a school for humanities was opened in the Centre of the Country, directed by two of the Fathers and the native youth applying themselves beyond measure to study, made good progress. The school sent two boys to St. Omer who yielded in ability to few Europeans, when competing for the honour of

being first in their class. So that not gold, nor silver, nor the other products of the earth alone but men also are gathered from thence to bring regions which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. Two of the Society were sent out to Maryland this year to assist the labourers in that most ample vineyard of our Lord."

The center of the Country at that time could only mean Newtowne since it was situated between St. Ingoes and St. Thomas Manor at Port Tobacco. Other facts also support this premise. It is believed that this was a continuation or enlargement of the school founded at Newtown in 1653 by Ralph Crouch although there may have been some lapse between 1667 and 1677.

According to Father Edward I. Devitt, S.J., the two Fathers who directed the school were Michael Foster and Francis Pennington and the "two of the Society sent out this year" were Brother Gregory Turberville who died in 1684 and Brother John Berboel. The "two boys sent to St. Omer's" were Robert Brooke, who was the first native born Marylander to become a Jesuit and a son of Mr. Luke Gardiner, probably Thomas Gardiner who is mentioned by Father Hughes as being a Maryland-born scholastic in 1694. It is believed that Father J. Templeton Gardiner is descended from Luke Gardiner, in whose home the early Catholic services had been held. Mr. Thomas Hothersall, S.J., who became a Jesuit in 1668, taught "humanities" and "grammar" at the school from 1683 until the time of his death in 1698. Although approved scholastically and theologically, he remained a teacher, and was not ordained a Priest.

FIRST PRIEST'S NAME ON TABLET

Father John Pennington, the first priest whose name appears on the Priest Monument, erected outside the present church, came to St. Francis Xavier's, Newtown in 1684. He remained here until 1685. He was the first resident Priest at St. Francis. Father Pennington died in 1699, and was buried in the church yard, in a plot set aside for Priests and Brothers serving the Newtown Church from 1685 to 1862. It has been stated that Father Pennington died enroute back to Europe, however an old document states he expired the 22nd of February, 1699 in the home of Mr. Hill in Newtown.

It is probable that he was taken suddenly ill while visiting some of the members of his congregation. In the will of Joshua Doyne, dated March 10, 1697, which was probated on August 16, 1698, this fact is substantiated. Some time, probably shortly before his death, Father Pennington wrote a letter, apparently to a Doctor, which is one of the oldest papers in the Woodstock College Archives. Father Zwinge "translated" it in part and writes: "I said a translation for it required many hours of work to decipher it with a magnifying glass. It was evidently the first rough sketch of an epistle sent by Father Pennington. . . . The first lines only could be made out. It seems to be a request for pills.

"Honoured Sir My H(umble) respects to yrselfe and Yr Lady

These are to have from you some familiar pils. The reason of my request is an ague I have got lately by taking cold. I have had

two cold fits but the latter being very slight agrees it will not show long. I yesterday vomitted 4 times, so that my fancy is that if I had a little physick I should soon be well."

Evidently colds were as much a problem two hundred and fifty years ago as today.

REBELLION AND HAVOC

Father Pennington was Superior of the Maryland Mission during the Protestant Rebellion in 1689. Upon his shoulders fell the full weight of intolerance during the beginning of this black period. For three generations after the death of Father Pennington, persecution of the Catholic Church and its members continued in the hope that the Church might be destroyed. The Church buildings and schools which were forcibly closed, disappeared, but the unjust actions of their persecutors forged steel into the souls of the Priests and the people who made Southern Maryland a fortress for Catholicism.

At the outbreak of the Rebellion of 1689, 10 years prior to Father Pennington's death it was believed that he fled to Virginia, with Father Gulick, however the records do not disclose whether this is a fact, or whether he went into hiding in Maryland. Due to the period of the time, undoubtedly, many of the Church records were destroyed or not kept during this period.

HADDOCK CHALICE

Following the death of Father Pennington in 1699, the Reverend James Haddock, a Franciscan of the Order of Minorites of Strict Observance, was stationed at Newtown. After the Catholic Churches in Maryland were closed in 1704, by the intolerant Act to Prevent the Growth of Popery, Father Haddock returned to Prince George County to be with his parents, James and Sarah Haddock, who were related to the Marsham and Waring families of that County. He acted as private chaplain to these and other Catholic families in the County until his death in 1720. After his death his chalice came into the possession of the Waring family, where it remained until the death of Mr. John H. Waring of Atlanta, Georgia on February 25, 1954. Mr. Waring desired that the chalice be returned to a church in Maryland where it had been used originally, but he knew only that the chalice had been in the Waring family from the early days of Maryland. Through the efforts of a friend, Miss Mary W. Ridgely, of Upper Marlboro and Mr. Edwin W. Beitzell, Editor of the *Chronicles of St. Mary's*, the chalice was identified as one used by Father Haddock.

On behalf of Mr. Noah Garner, Jr., the administrator of Mr. Waring's estate, the chalice was presented to the Church of St. Francis Xavier at Newtown on April 14, 1956, since this was the only church still in existence where Father Haddock had officiated. Thus, after more than 250 years of wandering, this historical chalice found its rightful home in an equally historic parish.

The Silver Chalice has an eloquent beauty. It is without ornamenta

tion and small, so that it could be carried on the Priest's person. During these troublesome times, all sacramentals had to be concealed from the inquisitors for fear of confiscation, and the possessor punished. The Chalice has at last come home, and is reverently placed in a very old, hand-carved tabernacle for safe keeping. With it is a baptismal spoon, also of silver. The spoon was used where necessity required concealing and a baptismal fount could not be used.

It is interesting to note that the sole surviving member of the Waring family is Mr. Waring's sister, Sister Martha Waring, a nun in the order of Sisters of Charity at Emmitsburg, Maryland. This is an order founded by Elizabeth Bayley Seton (Mother Seton). Sister Martha has made plans to be present at the tercentenary celebration (God Willing).

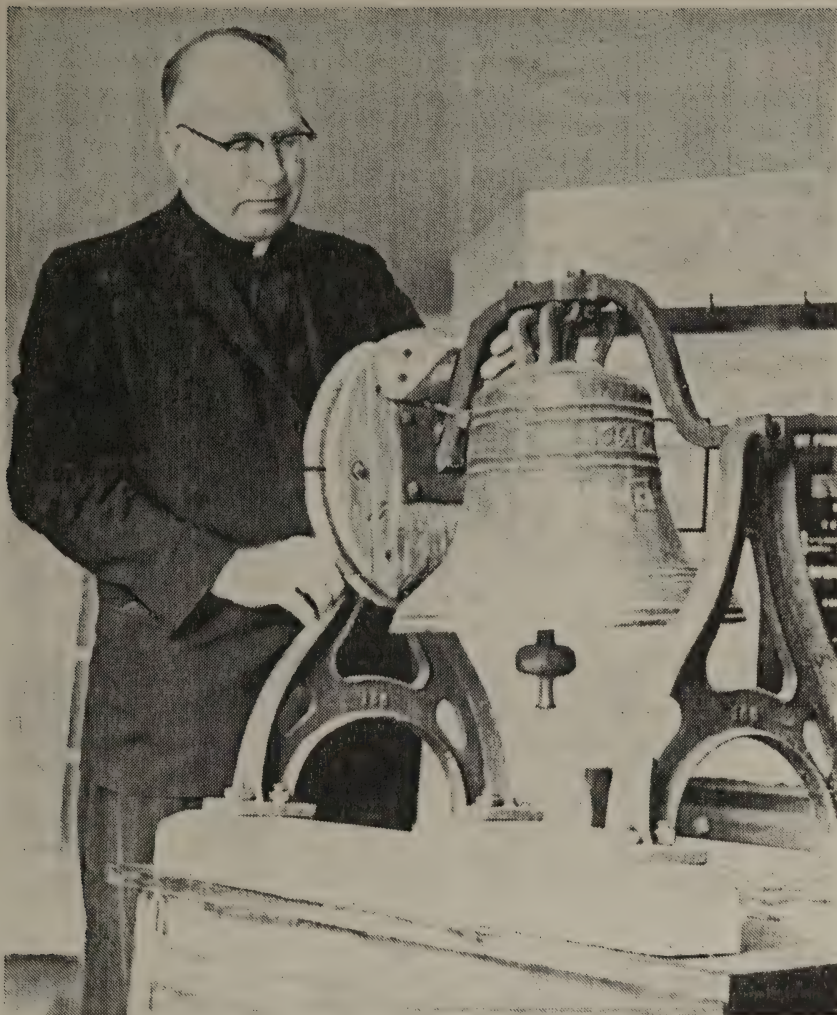
Father Haddock was succeeded at Newtown by Father Robert Brooke, S.J., who was born in Maryland on October 24, 1663. He had been one of the students at the Newtown School in 1677 and it is ironical that the school was closed by the Intolerant Act while he was stationed there. Father Brooke was made Superior of the Mission in 1704. At this time the first church, located at Newtown, was forced to close.

A chapel-house was erected beside the Manor House and connected to it. Mr. H. C. Forman in his book states "The ancient square chapel beside the house has gone but traces of its foundation are evident." They are still evident in the year 1962. Father Treacy, writing in 1884 says "between the present church and the Manor-house, the foundations of some ancient building may still be traced. Those who have examined them carefully say that they were, judging from their form, the foundations of a church which was built anteriorly to the present one.

THE OLD BELL, SILENT.

Father Treacy also states that "a new bell was lately purchased for Newtown. The old one, which was taken down with reverential care, bears the date of 1691." This bell, now mounted at the entrance of the church has been of interest to many visitors through the years. No one seems to know for certain the significance of the date 1691. Mr. Charles E. Fenwick, President of St. Mary's Historical Society, has suggested that if the Chapel at St. Mary's City was destroyed by John Coode and his "Associates" in 1680, during the rebellion, it was perhaps rebuilt in 1691, and a new bell obtained that year. When the Chapel was closed finally in 1704, the Jesuits may have brought the bell to Newtown. On the other hand, this bell may date the erection of the "chapel-house" at Newtown, the foundation outlines of which may still be seen on the lawn during very dry weather.

The Chapel House was used by the Fathers at Newtown until the present church was erected in 1766, after which it was probably utilized for other purposes, until it was finally removed. The wooden Church building in the cemetery, being unused, eventually fell into ruin or was removed prior to 1719 as Henry Spink in his will left 1,000 pounds of tobacco to the Fathers for the rebuilding of the Church, if they should be allowed to do so.



TO CALL ALL TO PRAYER

The present Pastor, Father Behr, looks reverently at the large church bell, which is believed to have been cast in England in 1691. For generations, the clear bell ringing over the countryside and across the waterways, called the faithful to Mass. It tolled a last chime for those who entered the Church Doors for the last time in death. Today, the bell is silent, and has been replaced by one which is rung by pulling a rope in the vestibule.

WRATH RUNS RIOT

There are indications that Newtown did not escape the attention of Coode and his "Associates". Father Treacy, who did much of the original research on the old manor and church when he was stationed there in 1882-1883, wrote: "I know not for how long a period the people of New-

town gathered peacefully to worship God and sing His praises, in their dear little chapel, but this much I have learned, that the time unfortunately came (1689) when the lights were extinguished on St. Ignatius' Altar, the lamp of the sanctuary torn down, and broken to pieces; a time alas, came, when the little Catholic Church and burial ground became the property of Protestants. On the return of peace and prosperity the Catholics, who grow fervent and strong under persecution, again resolved to build another church for themselves. This new church was, doubtless, the one that once stood near (and attached to) the Newtown Manor House."

THE TREND CHANGES

On May 8, 1695, the St. Mary's County Court was transferred from Newtown Hundred to St. Mary's City, since on February 28, 1694-5 the seat of the Province was removed from St. Mary's City to Ann Arundel Town (Annapolis). With the decline of activity at St. Mary's City and the removal of many of the inhabitants, it soon became apparent that a more central location was needed for the County seat. Consequently about 1708, the St. Mary's County Court was removed to Leonardtown, originally called Seymour Town. With the transfer of the Court, as in the case of the transfer of the Capital from St. Mary's City to Annapolis, Newtown Neck rapidly declined in importance as a center of activities in the County, and did not revive when the Court was brought to Leonardtown.

Due to the impending danger of confiscation, Father William Hunter, (at that time Superior of Maryland) in 1717 deeded Newtown in a confidential trust to Thomas Jameson, Senator of Charles County. The deed transferred "all and every goods, Church Stuff, plate, household stuff, negros, horses, mares, neat cattle, hogs, sheep, husbandry, implements, tobacco, corn, and all other grain. And all things whatsoever now on or belonging to Dwelling Plantation on Britton's Neck." The property was retransferred a few years later. At the same time, Father Hunter took pains to write out a schedule of the possessions at Newtown as follows:

1st. Church stuff and plate -1 Ciborium, 2 chalices and patens, 2 small candlesticks and some little boxes, all of them silver, 1 brass Crucifix, 4 brass candlesticks, 6 vestments, stoles and maniples, 5 albs, 3 amices, 4 veils, 4 palls, 2 surplices, 3 corporalls, altar cloths, several purificators and towels, 1 communion cloath, 3 printed pictures in frames, mass book.

2nd. Negro servants 15. 4 men, Will, Jack, Kill, Peter. 4 women—Mary, Teresa, Clare, Pegg. 4 boyes—Jack, Clemm, Tomm, James. 3 girls—Betty, Cate, Susan

3rd. Household stuff and Furniture. Lower Rooms 4 prints with frames, 1 striking clock, 3 alarms, 1 secretaire, 1 long table, 1 round table, 4 square tables, 1 falling table, 2 trunks, 1 case of bottles each 3 pints, 3 pair tongs, 3 fire shovels. Books of various sorts—almost 500

Upper Rooms Kitchen and Outhouses—1 long table, 3 square tables, 3 bedsteads, 3 chests, 1 stool, 1 pair bellows, several cyder casques

4th. Bedding—8 feather beds, bolsters, pillows, 4 flock beds, bolsters, pillows."

This was followed by a list of brass, copper and bell metal, a list of iron, a list of pewter and tin, etc. Included among the brass and copper was a still and worm. Father Zwinge writes that stills and worms used to be found in the cellar of every large farm establishment and they were not done away with until after the War Between the States.

PRIESTS SERVED DILIGENTLY

Father William Hunter is another Jesuit deserving of special recognition, both as an able Superior of the Jesuit Mission during a very trying period and a great missionary priest with unlimited courage and faith. It was through his efforts that the Coode and Cheseldine families and a branch of the Slye family were brought into the Catholic Church. These three families took a prominent part in the Protestant Rebellion in 1689 under the leadership of John Coode. A few years later, Father Hunter was a frequent visitor at their homes, and soon after these families are found in the Catholic fold. Prompt and judicious action by him on several occasions saved the Church properties from confiscation. He was the main target of Governor Nicholson's proclamation restraining Catholic priests from visiting ill and dying Protestants, deserted by their own pastors, during the great epidemic in Charles County in 1698. This great priest served the Maryland Province faithfully and fruitfully from 1692 until his death at St. Thomas' in 1723.

In 1714 Father Thomas Mansell, S.J. was appointed to serve at Newtown. Father Treacy records Father Mansell as having been born in Oxforshire, England, in 1669. The probabilities are good that he was related to John Mansell who accompanied William Bretton to Maryland in 1637. Father George Thorold, S.J. is recorded as being stationed in St. Mary's County in 1723 and was made Superior in 1725. Father Thorold also came in for a tongue lashing from Governor Seymour on June 9, 1708.

"Mr. George Thorold a Jesuit being brought before the Boards. His Exncy was pleased to tell him he wondred what he had to do with his Servts to Seduce a poor Sick mayd Servt of his to change her Religion when almost dying.

The said Thorold owns that he saw the Woman at Mr. Carrolls where she came to him, but that he never Saw her either before or after, And being askt if he then knew her to be the Governors Servt acknowledges he did.

His Exncy told him that heretofore in a protestant house in this Town of Annapolis just under his nose he came and Christened a Child in Contempt of the Law Mr Thorrold answered he understood no body lived in the house but the Woman (whose Child he Christened) who was a Catholique.

His Exncy tells him that his Behaviour at this tyme especially when those of his Faction were Setting up the pretended prince of

Wales in her Matys Kingdom of Great Brittain was very audacious, And the first tyme he knows he says Mass in this Town he will sett him by the heels, the second tyme indict him and the third tyme send him home for England in Irons, and Dismist him bidding him take Care Saying that he will have him narrowly watch't."

Father Peter Atwood, S.J. came to Newtown in 1730, and served there until his death on Christmas Day, 1734. He is buried in the Priests burial ground of the Church yard. The name of Father Peter Atwood has been found written on pages of several books in the old Newtown library.

LIBRARY AT NEWTOWN

This was one of the early circulating libraries in Maryland. Old records in the Provincial Archives at Woodstock College show that the books of the library were loaned to many St. Mary's Countians, both Catholic and non-Catholic, and records were carefully maintained to insure their return. Among the names on the record of the books loaned about 1740 are found Eleanor Millar, Thos. Mattingly, Francis Herbert, B. Thompson, Edward Cole, C. Slye and Charles Neals. Father Spalding reports that among the volumes were copies of the Old and New Testaments, Sermons, Spiritual Retreat, Life of St. Ignatius, Great Duties of Life, Lives of the Saints, Hell Opened, Charity and Faith, Practical Reflections, Think Well On It, and, as before mentioned, volumes of the translation of the well-known Spanish work of Rodriquez on Christian Perfection. The libraries at the Jesuit residences were extensively used by the laity from the very early days of the Province. "One ffaire Library of Books," valued at 150 pounds, was lost, by Father Copley during the Ingle invasion in 1645.

NEWTOWN SERVED THE MISSIONS

It is evident that beginning about 1735, and probably earlier, priests were stationed at Newtown, and it is probable that missions were established at Leonardtown, St. Joseph's Forest (Morganza) and Medley's Neck. Services were held in private homes. When the County Court was moved to Leonardtown in 1708, it is recorded that there were only three houses there. With the transfer of the Court, the village grew, and the increased population required the services of a priest. As Leonardtown grew, Newtown's population began to diminish.

The old Newtown ledgers contain account records listing many familiar St. Mary's County names. Some of those contained in the 1746-1750 records are William Digges, Richard Key, Edward Cole, William Neale, John Reily, Basil Brooks, John Cecil, James Thompson, Joseph Pile, George Thompson, William Roach, Ignatius Ford, Abram Barns, George Slye, Ignatius Wheeler, and Raphael Neale, most of whom lived at Newtown or in the vicinity.

THE PIGSKIN BOOK

It was during this period that the Fathers started raising fine horses at the plantations. In the early days the Missionaries visited their parish-

ioners by boat, as there were few roads, but after the people had settled down some distance from the rivers and creeks, the priests travelled about on horseback, taking with them everything that was necessary for services at the various stations. Altar stone, vestments, missal, wine and vessels were put in the saddle bags and the Fathers were ready to gallop off. As the ordinary farmhorse was scarcely suitable for this purpose, necessity compelled them to procure better stock. Father Zwinge writes, "In the times of Father Whetenhall all had first class horses, as you may judge from the list of names found in a certain pig-skin memorandum book of Newtown. Their names are indicative of their good qualities: Thunder, Mischief, and Hazzard, Smoaker, Ranter and Snip, Squirrel, Cricket and Spider, and so on; then Tulip, Pansy and Daisy, Rainbow, Philomel and Daphne, and others. There were about twenty of them at Newtown. Thunder was the pride of Father Libers, who took his measure several times during his growth, and when he had acquired a good girth, he was sold for 4,000 lbs. of tobacco; Pansy brought only 2,000, Rainbow was knocked down for 12 Pounds Sterling, Daphne was given away for six pistoles and Smoaker was swapped for Blacko. Father Ellis first tried Phoenix, and then he was sold to Father Hunter of St. Thomas' for 1,000 lbs. of tobacco; Ranter also found his way to St. Thomas' but there Father Poulton exchanged him for a Roan. Father Neale rode Snip, and Father Carroll bestrode Jett; but Tulip had many masters, first Father Poulton, then Father Diggs, and finally Father Ashby, this Father was the Horse Tamer of Newtown, for Mischief and Hazzard were his favorites.

On his going down (to Newtown) Father Whitgreave took the pig-skin memorandum book with him and intended to use it as a Marriage register, for he wrote in it the following item: 'Marriages from my arrival in Newtowne Dec. 9, 1734. John Drury and Sus. Hayden, Dec. 10, ye Banns were published.' That is the only entry made. In 1739, Father Whitgreave turned all the property over to Father Richard Molyneux, and left for England. Then Father Arnold Livers, the next Superior at Newtown got hold of the book, put his initials on the cover, ruled it out for a Baptismal Register, wrote down the names of the God-fathers he could call upon, and baptized Elizabeth Millard on September 22, 1740, and after that he used it for a register of horses and stock raised on the farm. When Father Livers of Newtown went to St. Inigo's in 1754, the book went with him, but was not used till after his death. Father Matthews wrote one item in it and that seemed worthy of special notice. 'Nov. 16, 1767, Ran away from St. Inigos negro, Abraham. Then it was put aside until April, 1788, when Father Walton found it and marked down every day that Thomas Thompson and his apprentice Joseph Abell, and Billy Rhodes worked at the church from April until December. In the course of the next century it somehow got into the archives.

LETTER TELLS OF LIFE HERE

Father Joseph Mosley, whose letters to his sister in England, and his diary constitute a splendid record of missionary life in Maryland, during the latter half of the 18th century, wrote on September 8, 1758, from

Newtown, "I arrived safe and sound in Maryland on the 19th of June, after a long and tedious voyage of ten weeks. I find here business enough on my hands in my Way of Trade. I've care of about fifteen hundred souls." In this and other letters that followed, he describes the climate, the birds, beasts and fishes and the manner of living. He writes, "I am here as content as a King, and never shall desire a change, if I can keep my health and be of service; I allow our fatigues are very great, our journeys very long, our rides constant and extensive. We have many to attend, and few to attend them. I often ride about 300 miles a week, and never a week but I ride 150 or 200; and in our way of living, we ride almost as much by night as by day, in all weathers, in heat, cold, rain, frost and snow." In his first assignment at Newtown he remained until 1762 and during this period one of his missions was St. Joseph's at Morganza.

PRESENT CHURCH BUILT

Father James Ashby died at Newtown on Sept. 23, 1767 and was buried in the Priests' cemetery. Father Ashby is credited with having built the present Church of St. Francis Xavier at Newtown in 1766. Father Treacy writes, "To Father George Fenwick's notes I am indebted for the knowledge that Father Ashby was the builder of the present Church at Newtown". In the old Newtown Ledger for the years 1765-1768, in the Woodstock College Archives, there is recorded a bill, dated September 1766, from Jas. Martindale to the Rev. James Ashby, Dr., which included items, "getting stone for the chapel, help in burning bricks," etc, which bears out Father Fenwick's notes. This bill was proved by Mr. Martindale before George Dent on May 6, 1769, after Father Ashby's death. The front addition to the Church was completed in 1767 to provide a vestibule beneath and a choir loft above, which Father Ashby referred to as the "Quire." In Father Walton's diary there are recorded contributions to the Newtown Chapel in 1772, which is a good reason to believe that he participated actively in the building of this Chapel. The present Church of St. Francis Xavier at Newtown is not only the oldest in origin of all the Catholic Churches in that section of St. Mary's County, but it also outdates in existence all other Catholic Churches in Maryland. Father Devitt writes, "The pulpit of the Church and a partial view of the interior, as it appeared previous to 1790, are shown in a picture of Father Ignatius Matthews, a sketch in India ink by a young local artist, Ethelbert Cecil; Father Matthews is depicted in the act of delivering a sermon to his Newtown congregation."

In the old Newtown Ledger referred to above are found many familiar names of St. Mary's County. Among them are Henry Howard, John Brewer, John Boone, Sam'l Abell, Mark, James, and Richard Heard, Geo. Slye, Dr. Henry Jernegan, Capt. John Stell, Thos. Drury, Wm. Williams, J. Fenwick, Elizabeth Wheatley, Peter and Stephen Gough, Benj. Young, John Hesse, Wm. Hemersley, Neco Ford, James Jordan, Thos. Key, Raphael Lancaster, Jere Hilton, Wm. Gibson, Clement, Leonard and Robert Mattingly, Thos. McWilliams, Geo. Medley, Josue Mills, Joseph Martindale, Nanny Fletcher, Ralph and Henry Neale, Mathias Nottingham,



AT THE ROADS END

This is an exterior view of St. Francis Xaviers today. It is situated at the roads end. Trees shield it as they tower above the cross on the steeple. Across the road, as they have been for generations, are the tobacco and stock barns. It is not unusual to wait for chickens to cross in front of cars, or to stroll after Mass to see the newest brood of piglets just around the rear of the big barns. In the background to the left may be seen the entrance to the Cellar of the Manor House, and wood piles are neatly stacked under the sheltering overhanging roof. On Sunday, cars park on both sides of the road—traffic goes one way, to Mass—for this is the end of a road, as it has been for 300 years. The front of the church, which was a later addition, has a semi-circular style. The door is liturgical, and the decorative effect was added by Father J. Calvert Brown, S.J. This circular building is the vestibule of the church and the upper portion is the choir loft, reached by winding steps in the vestibule.

John Moreman, Thos. and Raphael Thompson, Esq. Younge, Capt. Perry, Leonard Pain, Cornelius Brothers, Jas. Carter, Wm. Dennis and Wm. Fletcher. During the period there was much building activity at Newtown and in addition to the Church, a small boat, barns and many outbuildings were built, such as the blacksmith shop, the shoemaker's shop, the shop used in the manufacture of salt and the flour mill, which was powered by a windmill. There are many expenditures recorded in the ledger during the years 1765-1768 for the "Factory", a term used by the Jesuits to disguise their activities on the plantation during the period of religious persecution.

In 1765, according to the report of Father George Hunter, there were three Missionaries stationed at Newtown; and there were 29 negroes belonging to the plantation, of whom fifteen were workers, three in the house, and twelve in the fields, the rest being children and aged people. The annual income was 88 Pounds.

THE REVOLUTION YEARS

Father James Walton was the Superior at Newtown during the Revolutionary War. He had been stationed there since his arrival in the country in 1765. He remained at this station, except for a year and a half at Frederick in 1768-1769, until his transfer to St. Inigoes in 1784.

Father Treacy, in writing about Newtown during the Revolutionary War, states, "During the Revolutionary War, its peace was often disturbed by red-coated soldiers who sometimes knocked in its doors with the butts of their villainous guns." This statement is based on a letter of the times, also quoted by Father Ryan in his history of St. Aloysius Parish. Father Treacy goes on to say "Tradition says, however, that during the War of Independence our Fathers did not wholly abandon it. On the contrary they, as soon as circumstances would allow, threw open all its rooms to the heroes who fell wounded in the cause of their country." Father Zwinge writes, "I do not in the least doubt of the facts mentioned here. They are most true, except that instead of simply saying they sometimes knocked in its doors with the butts of their villainous guns, I would have put they knocked in the cellar door with the butts of their villainous guns, because Newtown had the finest cellar in the whole mission, and in this cellar were stored away the finest dried beef, pickled tongue, smoked hams and barrels of the finest pork, middlings, gammons and joles. That the American army was down there, at least in 1779, is apparent from the good price the Superior of Newtown received for some bacon. In his memorandum book he marked down: 'Sold 200 lbs. of bacon to the army for 3.6d'. The enemy would not have given any price at all for it. It is hard to tell who is responsible for the losses, which the good Father deplors the year before in 1778, in the same memorandum book. On the day of general reckoning some one shall have to stand for 3 fine shotes missing, 1 gilt and 3 old hogs supposed to be stolen; in all, gone in that way 13, since last Fall."

On April 24, 1781, Colonel Richard Barnes writes from Leonardtown to Governor Lee, "... four negroes of Rev'd Mr. Walton have been taken by the British. . . ." On June 16th he writes, "On my return to this County I found that a small ship under a Flag was near Blackistons Island (since which she has proceeded up Potowmack) and a six and thirty gun Frigate, with two schooners, laying at the mouth of St. Mary's River, where they had been for several days, and have ever since continued without ever attempting to land, but on St. Georges Island, which they have regularly done every day. On the 13th a Brig with two Schooners appeared off the mouth of Clements Bay, and landed two barges loaded with men at Mr. Herbert Blackestone's House, which they burned and carried Blackestone with them, where he has continued. . . ."

In the Newtown ledgers after the close of the war there are many

entries for the "making and burning of bricks," payments to "Negro James, bricklayer," and other expenditures indicating that extensive repairs were necessary on the plantation. There is no doubt that Newtown Manor suffered its full share of the ravages visited on the waterfront plantations by the British.

Father Walton while at Newtown from 1765 to 1768 and again from 1769-1784 kept a diary in which he recorded a list of converts to the Church, a list of sodalists, a register of marriages and the names of persons for whom he said masses. This diary was in the possession of the Coad Family for many years, having been loaned to one of the members by Father Carbery in order to look up a family record. This was a fortunate circumstance, otherwise it would probably have been lost in the fire at St. Ingoes in 1872. It was turned over to the Woodstock College Archives by Mr. J. Edwin Coad who wrote an interesting article about it which appeared in *The St. Mary's Beacon* of August 9, 1906.

The following record of baptisms and marriages is taken from the diary:

BAPTISMS

DATE	NAME	NAME OF PARENTS	SPONSORS
Dec. 26, 1766	Stephen	Sarah Williams	Dick Joy & John Drury
Feb. 8, 1767	Thomas	Mary Dyne	Nick Sellikton & Susan Pyke
" " "	Ignatius	Elizabeth Thompson	Phil Brewer & Anna Seford
" " "	Abram	Anna Lord	Jos. Greenwell & Mrs. Slye
Feb. 25, 1767	Mary	Lyena Joy	Michael & Mary Drury
Apr. 5, "	Ignatius	Anna Joy	Joan & Monica Riley
Apr. 12, "	Beni	Anna Bradburn	Mat Pakini & Luch Ford
Apr. 11, "	Palph	Jos & Ann Mattingly	Mary Ann Brown & Thos. Jones
Apr. 14, "	Wm.	H. Jarboe	Fra Ford & Ann Wimsatt
Apr. 19, "	Jac.	Basil & Mary Knot	Fra & Monica Drury
May 28, "	Rebec. Brown	Susan Brown
May 31, "	Christina	Henry & Ann Lucas	Jos. Millard & Eleon Campbell
June 14, "	Dorothy	Jos. & Mary Nalls	

MARRIAGES

DATE	NAMES
Dec. 4, 1769	Jac. Murrein & Mary Johnson
" 11, "	Jos. Peak & Susan Yets
" " "	Ignatius Drury & Anatasia French
" " "	Jos. Payn & Binnie Stuart
" " "	Bernnar Newton & Mary Payn
Jan. 20, 1770	Zachar Barnes & Susan Thompson
" 28, "	Harry Sewall & Sarah Roach
" " "	Jos. Simpson & Mary Jarboe
Feb. 27, 1770	Edw. Stone & Anna Joy
Mar. 22, "	Ignatius Norris & Lucia Pike
Aug. 18, "	John Baptist Norris & M. Woodward
" 25, "	Stephen Wimsatt & Mary Low
Sept. 3, 1770	Philip Fenwick & Rebec. Greenwell
" 4, "	Philip Drury & Ann Newton
" 6, "	John Russell & Susan French
" 30, "	Jos. and Ann Digges
Nov. 3, "	Michael Drury & Ann Yets

DATE	NAMES
Dec. 3, "	Roger & Maria Brooke (3rd cousins)
" 4, "	Jos. Dean & Joan Stone
" 21, "	Geo. Collins & Ann Lucas
Jan. 20, 1771	Raphael Ford & Anne Spalden
Feb. 5, "	Jos. Williams & Ann Heard (dau. of Jac Heard)
" 7, "	Richard Poily & Susan Havden
Apr. 20, "	Bennet Hodgkins & Susan Gatten
" 21, "	Jac. Malohone & Maria Langley
June 17, "	Francis Wheatley & Anastasia Cecil
* " 25, "	Michael Taney & Monica Brooke
July 22, "	Ben Cusack & Ann Jones
Aug. 5, "	Ignatius Carroll & Winifred Contsidua
Sept. 19, "	Jac. Vowels & Priscilla Pavn
" 23, "	Francis Roberts & Mary Pillsbrough
Dec. 30, "	Enoch Campbell & Eliz. Hall
Feb. 11, 1772	Luke Mattingly & Eliz. Thompson
" 18, "	Joseph Shanks & Susanna Goldsmith
" 25, "	Thomas Thompson & Henrietta Abel
May 29, "	Thomas Carbery & Monica Reily
July 18, "	Richard Tarleton & Eliz Tiford
Sept. 16, "	Joshua Clark & Mary Bowles
Oct. 15, "	Jos. Davis & Jemima Wimsatt
" 18, "	Zacharia Abell & Mary Strong
" 19, "	Chas. Jarboe & Eliz. Stone
Nov. 10, "	Joshua Melton & Sara Malohorn
" 11, "	John Fenwick & Mary Thompson
" 17, "	Rod Jarboe & Monica Williams
" 28, "	Thos. Jarboe & Ann Lucas
Dec. 22, "	Aquilla Hall & Mary Davis
" 22, "	Jos. Thornill & Monica Brown
" 23, "	Ignatius Coddard & Ann Pyne
" 29, "	Jos. Stone & Dorothy Spink
" 31, "	Ignatius Wimsatt & Mary Medley
Jan. 4, 1773	Geo. Ford & Dominica Plowden
Feb. 14, "	Jeremy Gatten & Eliz Drury
Mar. 6, "	Jac. Norris & Monica Greenwell
" 21, "	Hugo Williams & Lydia Stone
" 30, "	Alban Newton & Marian Pike
May 25, "	Jac. French & Susan Melton
" 26, "	Edmund Jenkins & Eliz. Milborn
July 9, "	Patrick Hogan & Eleanor Engleton
" 27, "	Thos. Riswicke & Mary Nottingham
Sept. 7, "	Sylvester Wheatley & Eliz. Fraiser
" 27, "	Thos. Brewer & Minta Dawsey
" 28, "	Richard Wathan & Eleanor Mattingly
Nov. 8, "	Ignatius Abel & Mary Abel
" 11, "	Enoch Stone & Monica Goldsberry
" 13, "	Jos. Smith & Joanna Manning
Dec. 21, "	Pelham Brown & Susan Low
Jan. 31, 1774	Anton Brown & Ann Brewer
Jan. " "	Joshua Greenwell & Eliz. Newton
Jan. 11, 1774	Leonard Johnson & Mary Malohorn
Apr. 10, "	Raphael Greenwell & Cloe Tarlton
May 27, "	C. Russell & Ann Draden Abell
June 19, "	Cuthbert Clark & Mary Ann Brown
July 3, "	Thomas Fenwick & Eliz. Thomas
" 12, "	Jos. Drudge & Ann Howard
Sept. 12, "	John Dean & Mary More

* Got dispensation—Parents of Roger Brooke Taney, Attorney General and Chief Justice of the U. S.

DATE	NAMES
Oct. 1, "	John Smith & Eliz Ford
" 11, "	Wilford Thompson & Ann Shircliff
Nov. 5, "	Jesse Floyd & Eliz. Swales
Dec. 31, "	Basil Nottingham & Joanne Stone
Feb. 8, 1775	Bernard Newton & Mary Pike
" 16, "	Thos. Joy & Sara Fields
" 28, "	Richard Pilketon & Anna Hutchings
July 25, "	John Hardesty & Catherine Thompson
" 10, "	John Reed & Rebec Latham
Aug. 8, "	Daniel Friend & Cloe Sayr
Sept. 30, "	Philip Ford & Eliz Spalden
Oct. 24, "	Gabriel Newton & Henrietta Wheatley
Nov. "	Ignatius Shirly & Mary Norris
Dec. 14, "	Benedict More & Susan Peacock
" 19, "	Francis Wheeler & Anna Birchmore
Jan. 11, 1776	John Bowles & Eliz Payn
Feb. 19, "	Wm. Fowler & Mary Mattingly
Mar. 4, "	Jacob More & Ann Dorsey
June 1, "	Thos. Norris & Catherine Mattingly
" 12, "	Jacob Fenwick & Henrietta Howard
July 4, "	Wm. Howard & Eleanora Thompson
" 16, "	Philip Reed & Ann Smith
Nov. 27, "	Wm. Heard & Susan Abell
Dec. 1, "	Thos. Leach & Eliz. Spalden
Jan. 21, 1777	Ignatius Bowles & Catherine Gough
Mar. 18, "	Jesse Floyd & Mary Carey Reed
" 16, "	Jac. Dyne & Eleanora More
June 20, "	Basil Brown & Ann Mattingly
Aug. 22, "	Jac. Fish & Ann Wheatley
Nov. 3, "	Robt. Abell & Margarita Miles
" 20, "	Ignatius Low & Priscilla Norris
Dec. 1, "	Thos. Bryan & Maria Mattingly
Jan. 19, 1778	John Reynolds & Ann French
" 26, "	Zachariah Brewer & Dorothy Cecil
Mar. 23, "	Jas. Wimsatt & Sara Howard
Apr. 19, "	Wm. Clark & Mary Hopewell
" " "	Samuel Dericke & Ann Witfield
Oct. 12, "	Arthur McGill & Ann Stone
Nov. 20, "	Stephen Adams & Henrietta Lew
" " "	Jos. Ford & Henrietta Spinks
" " "	Jacob Fenwick & Catherine Ford
Dec. 22, "	Wm. Bradburn & Eliz. Edelen
Feb. 7, 1779	Henry Medley & Margaret Ford
" 21, "	Joseph Stone & Eliz. More
Oct. "	Peter Ford & Maria Sewall
Oct. 21, 1779	Jacob Yets & Ann Thompson
Nov. "	John Daft & Anna Spalden
Dec. 21, "	Benedict Spalden & Anna Stone
Mar. 5, 1780	Basil Thompson & Cloe Brown
" 9, "	Basil Booth & Eliz Henry
Nov. 5, 1784	Joseph Stone & Eliz. Swailes

Many marriages among the Negroes were recorded during these years. Also included are the names of some of the donors to "Newtown Chapel" with the amount of their contribution. Eleanor Cecil on her death-bed, Dec. 11, 1772 left 5 Pounds which was paid by her brother James, who also contributed 10 shillings of his own. Philip Greenwell gave 1 Pound 15 shillings on Feb. 9, 1773 and Ignatius Taylor gave 5 shillings in May or June of this year. In 1776, John Cecil gave 5 Pounds to New-

town for his deceased brother and 3 Pounds were given for Jos. Spink by his friend Neddy.

NATIVE SON RETURNS

Father Augustine Jenkins, a native Marylander, returned home on May 24, 1774, after completing his studies and being ordained abroad. He is recorded as having been at Newtown in 1780 with Father Walton, who may also have been stationed there. Father John Carroll writes in April 1780 "With Father Walton at Newtown lives among other, that man without guile, Father Jenkins. I am told he is most adored by his acquaintance: I daresay very deservedly." Father Jenkins died February 2, 1880, and is buried in the Church cemetery, according to the record in the Newtown Ledger for this period.

IN ANOTHER WAR

Father Edelen was Superior at Newtown during the War of 1812. It appears he had several assistants during this period, two of whom were secular priests, Fathers Joseph Harent and James Mounihan (Monihan). Father Harent served during the years of 1812 and 1813, and Father Mounihan 1814 and 1815. Archbishop Carroll writes in 1812 that Father Aloysius Young, who joined the Society in 1815 was "destined for Newtown."

Among the names appearing in the Newtown accounts during the years 1784-1797 are the following, many of whom lived on Newtown Neck or in that vicinity: Edward Stone, Daniel Rogers, Cuthbert Heard, James Jordan, Charles Jenkins, James Ford, Matthew Blair, Wm. Bowles, Ralph Neale, Joseph and Ignatius Mattingly, Zach Forrest, Ralph Cecil, Joshua Millard, John Foxwell, Vincent Payne, Robert Ford, Bazil Howard, Clement Sewall, Wm. Spink, Wm. Bowling, Barbara Fenwick, James Peterson, Ignatius Hayden, David Clarke, Ignatius Drury, George Leigh, Henry Medley, Bennett Clarke, Gerard Ford, John Stone, Robt. Price, Susan Reeves, Nicholas Green, Hudson Warthing, Joseph Donaldson, Henry Miles, Joseph Gough and Wm. Knott. The recurring given name of Ignatius would seem to indicate some Jesuit influence.

Father Ignatius Baker Brooke, S.J., a Marylander, appears to have been stationed at Newtown from 1794 to 1805 and perhaps later. In 1805 he was appointed Superior. His accounts were kept in pounds, shillings and pence currency, as was still the custom in many places, but he reduced them to dollars and cents. The salaries of the clergy are entered in this account book at 30 Pounds per year.

In an old Ledger at Newtown Father Brooke left a partial record of baptisms and marriages he performed while there.

BAPTISMS

	1794	Charles, son of Edm. & Jane Hamersly Plowden
	1794	Francis, son of Henry and Nelly Hamersly
June	1794	Robert, son of Francis and Hamersly
	1795	Phillip Henry Digges, son of Raphael and Mary Neale
July 10,	1796	Whifford James, son of Wm. and Anne Neal Roach
	1797	Elizabeth, daughter of Wm. and Anne Neal Roach
Oct. 20,	1799	Anthony, son of Anthony and Sarah Carter

	1799	Elizabeth, daughter of Edw. and .. Ferrell
	1799	Susanna, Daughter of Rhode and Elizabeth Gibson
Nov. 1,	1799	George, son of Matthew and Ann Norris
	1799	Margaret, daughter of James Seneder
	1799	Clement, slave of Monica Greenwell
Nov. 17,	1799	John Alexander, son of Ignatius and Susanna Jarboe
Jan. 2,	1800	Mary, daughter of George Hayden
Jan. 5,	1800	Juliana, daughter of Jos. and Ann Thompson
Jan. 6,	1800	Ann, daughter of John and Monica Norris
Jan. 7,	1800	Lewis Nicolas, son of Lloyd and Ann Murray

MARRIAGES

Aug. 18,	1799	Elisha Tarlton and Ann Greenwell
Dec. 8,	1799	George Neale and Mary Lee
Jan. 2,	1800	John Nevit and Susanna Milton
Jan. 22,	1801	Aaron Brinnum and Eleenor Peake

Father John Souge, who may have been a Secular Priest, was stationed at Newtown from October 1800 to September 1801 and assigned to Medleys Neck. He left a very complete record of baptisms, marriages and burials there. On April 13, 1801 he officiated at the burial of William Medley at Newtown, who died April 12th at the age of 45. He was the son of Clement and Mary Williams Medley.

IN ANOTHER WAR

There is very little evidence of British depredation at Newtown during the War of 1812. A newspaper report on July 21, 1813 reports Blackiston's Island (St. Clements) and Cheseldine (St. Catherine's) were taken by the British, and apparently waterfront plantations were harassed. Due to its exposed condition, Newtown was undoubtedly raided on occasion. In the raid on Leonardtown, July 19, 1814, the British could not have missed Captain Joseph Ford's Shipyard on the creek in back of the Manor House. There is an entry in the Woodstock College Archives dated Dec. 8, 1809 debiting Captain Ford for about \$1,000 worth of "timber for the shipyard", which was entered by Father Ignatius Baker Brooke, with the notation that Captain Ford is to settle with Rev. F. Neale. . . A later entry shows the Fathers lost a "battew" built in April of 1799, and were forced to have another built in 1816, at a cost of \$15.00. Admiral Cockburn confiscated or destroyed all boats that could be found.

Father Treacy wrote in 1885, "The British soldiers who sailed around the Potomac and the waters of Brittons Bay and St. Clement's made Newtown a place of insecurity and unrest. For months, such was the unsettled and troubled state of things that no public service could be held at the Newtown Church. As an example, on a certain Sunday when the people had gathered into the church to hear mass, the alarm was given that a British sloop of war had entered Brittons Bay. Great was the consternation of the congregation. The priest who was in the act of preaching finished his discourse immediately and urged the people to fly at once to their homes. They reluctantly abandoned him, and he went on to finish the Holy Sacrifice of the Mass."

The interruption of services at St. Francis Xavier's undoubtedly occurred about August 27, 1814, when, according to a newspaper report, "Admiral Cockburn, with 1200 marines and about 40 sailors, landed on the farm of John Kilgour, esq., at the mouth of St. Clements bay . . ."

The article relates that they took much stock, but notified the people that they would respect private buildings unless fired upon. With a force of this size there seems little likelihood that they would be fired upon and less likelihood that much of value escaped the raiders. It is quite understandable that Father Edelen would have urged his people "to fly" homeward, as a great many who attended services at St. Francis Xavier's came from across the two bays by sail boat and these boats would certainly have been lost unless securely hidden in the many creeks in the area.

There seems to be little likelihood that Newtown could have escaped without suffering and damage. Indeed, with the end of the War, Father Edelen immediately plunged into a great building and repair program and although the addition of a half-story on the Manor House would have added some windows, it is significant that there is an entry in the ledger at this time for the glazing of 120 window lights. There is a tradition in the Neck that the British desecrated the ancient graveyard at Newtown. It is said that the Redcoats in their march up the neck to Leonardtown (or more likely on their return journey) camped near the graveyard to prepare a meal and used the gravestones for field ovens. Father Treacy reported in 1884 that many of these stones were piled under an old cherry tree in the field of Mr. Dent Jarboe which adjoined the cemetery. Although the cemetery has been in use since about 1640, there are only a few stones with dates as early as the late 1700's.

The Newtown ledgers also disclose that the slaves were sent to Frederick in 1814 to prevent their falling into the hands of the British and it was necessary for Father Edelen to secure sheep from White Marsh in May, 1815, to restock Newtown. Father Edelen in this year also purchased a horse and saddle for the use of Brother Joseph Moberly at St. Inigoes.

Prior to being stationed at St. Inigoes, Father Joseph Carbery was at Newtown with Father Edelen. Bishop Leonard Neal in a letter dated October 20, 1815, to Father John B. Cary at St. Thomas Manor, wrote concerning Fathers Edelen and Carbery as follows:

"The two worthy Pastors of New Town have given a noble example to all our Labourers in the Lord's Vineyard by their zealous exertions in Duty preparing those under their charge."

It was in about 1819 that Father Edelen began the Parochial Register of Newtown, which contains the marriages, baptisms, and burials until the year 1823.

CONFESSIONAL BUILT 1825663

In 1816, Father Edelen built the Confessional in the rear of the Church in the same octagonal shape as the Choir, but considerably longer. Here there are three rooms, one at the entrance, a similar one on the opposite side, which is the confessional, and a larger one back of these, which is the sacristy. Father Zwinge wrote in 1911, "Everything is so arranged that the people, who on a cold and rainy day came from a distance, could enter the first room to shake off the wet and mud, dashed on them by racing steed or driving rain, and go into the sacristy and stand around the stove to warm their hearts near the fire of wood, in order to kindle in their souls the flame of charity, and then kneel down in the confessional to wash away the stains of sin with the tears of contrition,

and finally prostrate themselves in the church to strengthen their weakness with the bread of angels, to seek comfort and consolation in sorrow, to pray for courage and fortitude in tribulation and to pour out their hearts in thanksgiving and adoration."

In this same year Father Edelen added a half-story to the Manor House and the different line of brickwork extending from the middle of the second story to the chimney is still clearly apparent. The cash book discloses that 57,000 bricks were made at a cost of \$88.50. Michael Jarboe was paid \$71.88 and Negro Peter \$30.88 for brick work on the house. Negro Nick, the carpenter, was paid \$100.00. Altogether, including plank, nails, shingles, glass and food for the workers, the bill totaled \$1,017.39. Undoubtedly this bill included many minor repairs about the Manor, such as the glazing of the 120 window lights.

No doubt these repairs were made necessary by the British depredations but the addition to the Manor House was in anticipation of visits by the boys from Georgetown College, who were only slightly less destructive. The story is told in Father Edelen's account book.

1820 Aug. 3 Came to Newtown 22 boys and two prefects

and staid ten days—Board \$81.60

To the labor of Negro Charley for one month 10.00

To 6 blankets taken off by the boys 18.00

One of the Scholastics wrote "In this place, so celebrated for its oysters, crabs, sharks, sea-nettles and bile, we spent our time pretty agreeably. Our stay was three weeks, that of the boys not quite two—they were obliged to retreat for fear of starving, as no provision was made beforehand."

rather Zwinge suggests that the boys probably made off with the six blankets when they felt the pangs of hunger excessive. The following year the order came out that the boys must not roam over the farms, because they were too destructive. However the order was soon rescinded and Father Zwinge writes, " . . . again the Georgetown boys were allowed to roam about the farms, and whilst some would parade their wisdom before the negroes and some others would befuddle the brains of the benighted farmers, some others would slip into the orchards." The boys continued to spend their vacations at Newtown until about 1850 and the household account indicates that despite the bad start in 1820, in subsequent years they had the food situation well in hand. In 1845, for example, there is an entry.

"Bought of on account of students—

Henry Combs — 2 dozen duck, 10 lambs

John Johnson — 4 lambs

Ann Thompson — 17 chickens

Wm. Wathen — 15 guineas, 10 chickens

Ed. Gough — 8 chickens, 8 goslings

Dr. McWilliams — 3 dozen eggs

Mr. Goddard — 1½ gal. oysters

W. Medley — 2 shoats

Wm. Greenwell — 2 dozen eggs, etc., etc."

Oysters, around the time of the War of 1812, were selling for 6c per bushel. Today it is not uncommon to pay \$4.00 per bushel.



THE INTERIOR OF ST. FRANCIS XAVIER'S

It isn't large enough to provide great vistas, nor is it far from the rear pew to the altar. The interior of the old church has, throughout the years, retained its dignity. Over the main altar hangs a portrait of St. Francis Xavier, believed to have been painted by one of the former Priests. From time to time, the tabernacle has been changed from a small wooden type, to the present liturgical one of metallic substance. The simplicity is retained in the statues, familiar to childhood of Our Blessed Mother, St. Joseph, the Sacred Heart, of St. Theresa. Women of the parish supply flowers for the altar and decorations from their own gardens. Mrs. Delahay and her small Committee of ladies are responsible for the altar work. At Christmas time, running cedar is gathered by parishioners, and long strands are hung in loops from the ceiling in a decorative effect. This is a Parish Church, where the Parishioners try to care for the material parts of the holy place. Across the altar rail, 16 communicants may receive Communion at one time. Outside, the birds sing, and—looking through a window, one may see tobacco growing, or tall corn. In the not too distant view are the waters of Breton Bay.

IMPROVEMENT NOTED

Archbishop Marechal arrived at Newtown on April 17, 1818, on his Diocesan Visitation and notes "The house has been considerably improved. It is large and well disposed. To the old church which is of wood has been added a brick sacristy behind the altar . . . there are pews in it. On the 19th gave confirmation to about 80 persons." . . .

Father Edelen who was "of a weak and delicate constitution" was further weakened by his heavy load and many cares at Newtown. At the age of 40, he died, on December 21, 1823. This worthy Father and native Marylander was buried in the church yard of St. Francis where he had labored faithfully and earnestly throughout almost all of his priestly career.

Ever a champion of the people, he wrote Archbishop Marechal in a letter dated November 13, 1820, defending them against the charge that they were unwilling to contribute to "raising competent support for their pastors and decent repair of their churches."

In 1824, Archbishop Marechal again visited St. Mary's County and he recorded "May 28. Set off for Newtown where I arrived on the same day." (He had visited Charles County first) His record continues "Revd. Mr. Mudd, Cary, Monelly and Rantzau. May 30, confirmed 125 persons, crowded church from people of other congregations. Revd. Mr. Rantzie preached. High Mass and tolerable singing. Procession from this house. Altar and throne well decorated. Invited to dinner, Ralph Neale, Mr. Miller, Dr. Stone, Phil. Ford, Captain Gough, &c."

In 1840, Father Ignatius Combs, S.J. was appointed Superior at Newtown, serving also at St. Joseph's and St. John's. Father Combs, a native Marylander, was born near Great Mills on July 27, 1794. He died on June 21, 1850 and lies in the church yard at Newtown. Father Combs has been described as "dignified in his manners, calm and mild in his conduct, and possessor of that priceless treasure, a large generous heart."

Among the residents living at Newtown and in the vicinity about this time are found Wm. A. and Ignatius Raley, Ignatius and James Joy, Jos. Brewer, Jos., C. V. and Thos. Stone, Francis Spalding, Ignatius Drury, John B. Russell, Geo. M. Abell, Thos. Gatton, Jas. L. Buckler, Jos. Long, B. I. Howard, Jas. Goddard, Edw. Merryman, Mary M. Alvey, Francis Goldsborough, Margaret Thompson, John C. Guy, Jos. Greaves, Walter Lomax, Wm. Hayden, Wm. Peake, Benedict Thompson, Clem and Chas. Norris, Enoch B. Abell, Jas. Combs and Will Yates.

DURING WAR BETWEEN STATES

At this period, before the War Between the States, Newtown was again at its height and the ceremonies of the Church were carried out on a grand scale. On Sunday mornings the waters of St. Clement's and Breton's Bays and the Potomac were white with the sails of those who came from all parts to attend the religious services. Even after the decline following the War and when the Residence was transferred to Leonardtown, the rivermen and their families continued in good weather to

come to mass at St. Francis Xavier's in their boats until the advent of the automobile. Until about 1915 there were well worn paths leading from the banks on both bays to the Church. In the winter months some of the Eastern Shore oyster dredgers, who used St. Clement's and Breton's Bays as harbors for their large dredge boats, came to services at the Church on Sunday, although they were not Catholics.

Father William Treacy, writing in 1884, states that the old graveyard attached to the original Church ran over toward the head of St. William's Creek then known as Barn Cove, and that some old wooden crosses and broken tombstones could be found near the cherry tree in Mr. Dent Jarboe's field. A portion of the old graveyard was ploughed up and cultivated, while the remaining part was enclosed with the present one. He also states that the oldest tombstone found in the present graveyard is dated 1788 and gives two samples of the "moral" found on some of the stones:

*"Behold, O man, in us thy fate
And mend thy ways ere 'tis too late."*

and *"Remember, friends, as you pass by
As you are now so once was I;
As I am now so you will be,
Prepare for death and follow me."*

Father Treacy records that in his day Breton's Neck was popularly known as "Beggars' Neck" because tradition says that a band of vagrant beggars, having asked in vain for alms at other places, were here kindly received and obtained liberal assistance. But Father Zwingge writes that the Neck had been called Newtown Neck, Bretton's Neck, Beggars' Neck and a whole lot of other necks for various reasons. He goes on to add, "It is worthy of notice that the pastor is the most successful beggar down there at present."

NEWTOWN—BOWS TO LEONARDTOWN

Father Woodley continued as Superior at Newtown until 1854. The names of many other Fathers serving there will be found at the end of this account. The last Superior stationed at Newtown prior to the move of the Residence to Leonardtown in 1868 was the venerable Father Joseph Enders; S. J. Father Zwingge, in writing about this transfer, states, "... since the removal of the Fathers from Newtown to Leonardtown, the Old Church has decreased considerably in the number of parishioners as also in the splendor of church services. The priest visits the place every second Sunday, reads out his well considered announcements, and preaches with fiery eloquence, and the pews are, except on grand occasions, only half filled, the galleries half empty, the choir is deserted, the harmonium silent, and the poor church mouse nibbles away at the leather of the bellows. The bell, too, which in olden days made the Angelus reecho o'er both bays from shore to shore, has nigh ceased its cheerful sound and hangs almost mute in the little steeple, except to ring for mass in mournful notes, but

faith and devotion and love of God are as humble and fervent as of yore. The early missionaries lie beneath the sod in the shadow of the church; their graves are forgot, not their deeds; no human hand has chiselled their names in marble stone, but the angels have writ their works on the everlasting scroll of life. Some years ago the good pastor set up a new cross to their memory, and there it stands over the dead, a silent preacher unto the living of poverty, humility and contempt of fame."

In recent years the members of the Society of Jesus have "chiselled" the names of these great soldiers of St. Ignatius and illustrious sons of the Church in marble and their Monument stands near the entrance to St. Francis Xavier's Church. Good Father Zwinge would be happy, too, to know that now mass is said at 8:00 and 11:00 A. M. each Sunday and, after the usual announcements are read, the priest preaches with the same fiery eloquence. The old harmonium has been rescued from the mouse and the choir sings sweetly as of yore. Newtown is well launched in her fourth century of service to God and County.

The old residence is an imposing brick house, situated at the narrowest part of the Manor, commonly called the strait, between the two bays. For over two hundred years the midnight lamp of the Jesuit Fathers in the old Manor House served the seafarer as a welcome guide to a harbor of safety. It was a beacon to the mariners entering into either bay from the Potomac, and so continued until August 14, 1848, when Congress Appropriated \$3500 to erect a lighthouse on historic St. Clement's Island.

After removal of the Residence to Leonardtown in 1868, affairs went on very quietly at Newtown. Father Enders, who had served St. Francis Xavier's from 1859, continued his service there after being transferred to Leonardtown. In 1871, Father Basil Pacciarini was assigned to Newtown for a year. On July 30 of that year the ladies of the congregation gave, according to *The St. Mary's Beacon*, a great dinner for the benefit of the Church. The best of everything "on land and sea" was served and sailboats were made available at Leonardtown wharf to go sailing.

JUBILARIAN

In April, 1901, Father Clement Lancaster, in the company of his devoted parishioners, celebrated his Silver Jubilee at Newtown and during the Church exercises, the sermon was preached by Father Edw. I. Devitt, S.J. During the month of June confirmation was administered by Bishop Alfred A. Curtis to 45 persons at St. Francis Xavier's.

Travel by road was still difficult in these times and Newtown still counted among its parishioners many of the rivermen's families. Thus, when the remains of Annie Morris of Canoe Neck Creek were buried at Newtown, in the nineties, scores of relatives and friends sailed across St. Clement's Bay to attend the funeral. Thus, too, the baptism of James Benjamin Owens, also of Canoe Neck Creek, is recorded there in 1897. His mother, Mrs. Lucy Owens, fearful lest illness strike the little one before she could get to Sacred Heart, some six miles away, crossed St.

Clement's Bay in a rowboat with the baby in her arms. "Aunt" Dolly Carter, a faithful colored retainer of the family for three generations, propelled the boat with her mighty arms which enfolded or spanked with equal vigor as the occasion warranted. It is easy to visualize how good Father Lancaster welcomed this trio with open arms and probably scolded them a bit for their temerity. But here "Aunt" Dolly could hold her own for there was never a more accomplished scolder in St. Mary's County, as many of her white and colored charges well remember.

HOLY THURSDAY RIDERS

With the coming of the dynamic Father William J. Stanton, S.J. in 1909 were begun the famous cavalcades of parishioners on horseback to visit on Holy Thursday the Blessed Sacrament at St. Aloysius in Leonardtown. Father Stanton led these processions from St. Francis Xavier's and Our Lady's each year during his pastorate. The Beacon comments in 1911 that the procession "was an imposing demonstration of the faith of a large number of our people. That so many of them left their daily avocations and turned out to give such a public testimonial to their belief in the Real Presence is proof positive of the sincere and fervent faith that lives in the old land yet." In 1914 it was reported that the cavalcade was composed of 100 mounted horsemen and more than 200 carriages, bedecked with church banners.

PLACID WAY OF LIFE

Life has gone on quietly at old Newtown during the 20th century. There has been no diminution of faith in the parish and Sundays and Holy Days find the faithful gathered to hear God's word at the little church raised almost two hundred years ago. The old Manor House, a few yards away, stands sturdy and strong after three centuries. For many years now it has housed the Managers of the old Manor lands, with the parish priest spending a night there on special occasions.

The Jesuit Superiors are very wise men and they learned many years ago that one of Satan's close relatives was the "farming devil", whose particular trick was to give the parish priest a passion for farming and then, in order to hinder the Sons of St. Ignatius in their efforts to become good missionaries, he would try to make them bad farmers. Thus, as good Father Zwinge expressed it, "the spiritual was neglected and the temporal ruined." But the Superiors, being wise men, soon caught on to this trick and very early in the history of the Manor of Little Bretton they hired an Overseer and let tenants farm the land. While the record obtained from the old Newtown account books is incomplete, some of the early Overseers or Managers were as follows:

James Thompson	1742
John Clements	1800-1805
Charles Bowling	1809-1810
Richard Smith	1810-1812
James Hayden	1814
Matthew Jarboe	1817
James Merryman	1819

Mr. Clement Delahay is the present Manager. His family is composed of his wife (the former Susan Yates) and two sons, Francis and Bernard. He has occupied the old Manor House since 1934. Francis became an altar boy at St. Francis Xavier's at the age of 6. Both Mr. and Mrs. Delahay are descendants of the early settlers and references will be found concerning their ancestors in the early volumes of the Maryland Archives. The whole family is interested in the history of old Newtown and they delight in showing visitors through the ancient church.

About fifty years ago stained glass windows were installed at St. Francis Xavier's and these are inscribed as follows:

W. S. and E. T. Davis
James Howard's Family
In Memory of M. J. and Ellen Edelen
Gift of P. G. Edelen
In Memory of Henry C. Edelen
Gift of H. M. Edelen
Gift of James C. Abell
Gift of Fulton and Noema Abell
Gift of William Bussler
Gift of John Leach and Family
Gift of Our Colored Congregation
Gift of Our Oysterman
Gift of William H. Cryer and Family
In Memory of Mrs. C. L. Harden & Sons

MONUMENT ERECTED

In April, 1941, Very Rev. Vincent L. Keelan, S.J., blessed the monument erected in Newtown Manor Cemetery, perpetuating the memory of the twenty-six priests and brothers who lie buried there. The arched red granite memorial, simple and dignified, carries their names and, above, a cross intertwined with mulberry leaves, a memory of the First Mass celebrated at Saint Mary's City in the shadow of a mulberry tree.

During the Second World War, Saint Francis Church played its part once again, as it has all through the long history of Maryland and America. It was on the quiet fields of Newtown Manor that the proximity fuze which was to play a vital part in the Battle of the Bulge and in the defense of London against the violent attacks of the buzz bombs was developed. Physicists from Johns Hopkins University and the Naval Ordnance Laboratory working on the church property, tested and perfected the complicated mechanism. So, three hundred years after leaving the fierce storm of persecution in England, Newtown sent back peace and a stay to the fierce storm of the Nazi attack upon the mother country.

A new wave of parochial enthusiasm started with the arrival of Rev. Francis J. Diamond, S.J. who was pastor from 1951-1957. It was he who instituted the Catholic Baseball League in Saint Mary's County and who worked so hard in behalf of the 4-H movement. He was dedicated to the parish and, in a special way to the young people. He began youth clubs,



HERE LIES THE PAST

In 1941 a tablet was erected just outside of the main church, showing the names of some of the early faithful priests who had served the Parish in direct succession beginning with 1647, when Father Pennington is believed to have become the first resident Pastor. The Priests whose names are engraved on this tablet of stone, are buried in the Priests cemetery of the Church.

interesting the teen-agers in a healthy social life within the framework of the parish. In 1954, he and the people of Newtown made great sacrifices to help in the building of the Father Andrew White School designed for the children of Leonardtown and the adjoining parishes.

Father Diamond revived several of the old customs of the Church at Newtown. The May Processional was held out of doors with the congregation marching from the Church to the Manor House and back, reciting the Rosary. It is an edifying sound to hear voices of men, women and children speaking the gentle Hail Mary to our Mother in May, and the sight along the old road where once traveled the ancestors of many of these people, is most impressive.

It was during Father Diamond's time too that the Prayer to St. Isaac, patron of farmers, was recited each Sunday at the foot of the Altar following Mass. This is the prayer which thanks God for the Sun and the Rain and prays for the bounty of crops. Here, in an area where the tobacco crop is a vital link to economy, this prayer was very appropriate.

Saint Francis Church today stands as a living memorial to the faith of those who came to these shores in search of freedom to serve God as they felt right. Each Sunday some hundred families still gather in the small wooden church near the old Manor House. The service they attend has been unchanged over the years and the word of God is preached by the present Pastor, Rev. Joseph N. Behr, S.J. in those same fields as it has been preached since its beginning.

St. Francis stands also as a living link with the first days of the Church in America. Her history is the history of the Church; buffeted by persecution, scarred by war and disease, growing slowly and firmly, tenacious in faith and, above all, practicing that one great precept of the Master, "Little Children, love one another." This is indeed hallowed ground at Newtown Manor, hallowed in memories, dignified by toil and sanctified by suffering and prayer and death.

The American Catholic Church has grown in these three hundred years to more than forty million, and has contributed richly to the heritage of America and to the land that gave them freedom to serve God. One wonders how many of those teeming millions are aware that here at Newtown Manor was one of the beginnings of the vision and the dream of that freedom they cherish so dearly. The Cross is still there at Saint Francis, Mass is still celebrated near the shade of a mulberry tree and the spirit of Father Andrew White and his fellow Jesuits still lives on.

JESUITS WHO SERVED AT NEWTOWN

From 1640, when a Mission was first established at Newtown, until 1668, when Father Henry Warren purchased the Manor of Little Bretton from William Bretton in order to establish a Residence at a more central location, Newtown was served by the Fathers from St. Inigoes. The first Church was erected at Newtown in 1662 and it is probable that Father Warren moved there in 1668. However, Father Francis Pennington is the first of the Fathers definitely shown by the records as having lived at Newtown.

Fr. Thomas Copley, S. J. (Superior 1641-1652)	1640-1652
Fr. Laurence Starkey, S. J.	1649-1655
Fr. Francis Fitzherberg, S. J. (Superior 1654-62)	1654-1662
(%) Bro. Ralph Crouch, S. J.	1654-1659
Fr. Henry Warren, S. J. (Superior 1662-1672)	1661-1672
# Fr. Francis Pennington, S. J. (Superior 1684-1691)	1675-1685
	1686-1699
Fr. Thomas Gavan, S. J. (Superior 1677)	1677-1685
Fr. Michael Foster, S. J. (Superior 1678-1684)	1678-1683
# Bro. Gregory Turberville, S. J.	1677-1684
# Bro. John Berboel, S. J.	1677-1684
Fr. Thomas Percy, S. J.	1679-1683
# Schol. Thomas Hothersall, S. J.	1681-1698
# Fr. John Pennington, S. J.	1684-1685
Bro. William Burley	1685-1705
# Fr. John Matthews, S. J.	1688-1694
x Fr. James Haddock	1699-1700
# Fr. Robert Brooke, S. J. (Superior 1710-1714)	1700-1714
# Fr. Henry Poulton, S. J.	1710-1712
Fr. Thomas Mansell, S. J. (Superior 1714-1724)	1714-17
Fr. William Hunter, S. J. (Superior 1692-1710)	1717-1721
Fr. George Thorold, S. J. (Superior 1725-1734)	1723-1724
# Fr. Francis Floyd, S. J.	1724-1729
# Fr. Peter Atwood, S. J. (Superior 1728-1733)	1730-1734
Fr. Robert Harding, S. J.	1732-17
# Fr. John Fleetwood, S. J.	1733-1734
Fr. James Whitgreave, S. J.	1734-1739
Bro. John Knowles, S. J.	17 -1742
Fr. Richard Archbold, S. J.	1740-17
Fr. Arnold Livers, S. J.	1740-1753
# Fr. Bennet Neale, S. J. Supp.	1742-1787
Fr. James Farrar, S. J.	1742-1747
Fr. William Wappeler, S. J. Supp.	1744-17
Fr. Vincent Phillips, S. J.	1748-17
# Fr. Thomas Poulton, S. J.	17 -1749
# Fr. James Carroll, S. J.	1749-1756
Fr. Richard Ellis, S. J.	1749-1755
Fr. John Kingdom, S. J.	1750-1760
# Fr. Michael Murphy, S. J.	1754-1759
# Fr. James Ashby, S. J.	1757-1758
	1766-1767
Fr. Joseph Mosely, S. J. Supp.	1758-1762
Fr. Ralph Falkner, S. J.	1761-17
Fr. James Walton, S. J. Supp. (Superior 1775-1784)	1765-1768
	1769-1784
# Fr. Ignatius Matthews, S. J. Supp.	1765-1778
	1784-1799

Buried at Newtown x Franciscan
(%) At this time Bro. Crouch was a layman.

# Fr. James Beadnall, S. J.	1766-1772
# Fr. John Bolton, S. J.	1766-1771
	1802-1809
Fr. Joseph Hattersty, S. J.	1768-1770
# Fr. Peter Morris, S. J.	1768-1776
	1780-1783
Fr. John Lewis, S. J. Supp. (Superior 1770-1788)	1773-1775
# Fr. John Boarman, S. J. Supp.	17 -1794
# Fr. Augustine Jenkins, S. J. Supp.	1780-1800
Fr. Joseph Doyne, S. J. Supp.	17 -17
* Fr. James Vanhuffel	1792-1792
* Fr. Barnaby Betouzey	1794-1797
Fr. Ignatius Baker Brooke, S. J. (Superior 1805-1811)	1794-1797
	1799-1811
Fr. Robert Molyneux, S. J. (Superior 1789-1808)	1797-1805
* Fr. William Pasquet	1797-1800
Fr. Sylvester Boarman, S. J.	1800-1803
* Fr. John Ambrose Souge	1800-1801
* Fr. James Griffin	1800-1814
#* Fr. Cornelius Mahoney	18 -1805
Fr. Francis Maleve, S. J.	1808-1810
* Fr. . Byrne (Burnes)	1809-1810
# Fr. Leonard Edelen, S. J. (Superior 1811-1823)	1810-1823
Fr. Adam Marshall, S. J.	1811-1811
* Fr. Joseph Harent	1812-1813
* Fr. James Moynihan	1814-1815
Bro. John O'Connor, S. J.	1815-1824
* Fr. Michael Carroll	1816-1818
	1819-1820
#* Fr. John Franklin	1817-1819
* Fr. Peter DeVos	1817-1819
* Fr. Thomas D. Monelly	1818-18
* Fr. John Fitzpatrick	18 -18
Fr. Peter Epinette, S. J.	18 -18
Fr. Theodore DeTheux, S. J.	18 -18
Bro. Joseph Marshall, S. J.	1819-18
* Fr. John Henry, S. J.	1823-1823
Fr. John Baptist Cary, S. J. (Superior 1824-1831)	1823-1832
* Fr. John Monelly	1824-1825
Fr. Aloysius Mudd, S. J. (Superior 1834 1838)	1824-1825
	1834-1838
Fr. Maxmilian Rantzau, S. J.	1817-1817
	1824-1829
Bro. Walter Baron, S. J.	1824-1855
Fr. Germaine Sannen, S. J.	1825-1829
* Fr. William O'Brien	1824-1829
# Bro. F. Richard Jordan, S. J.	18 -1828
Fr. Peter Walsh, S. J.	1829-1830
Fr. Stephen Dubisson, S. J.	1829-1831
Fr. James Neill, S. J. (Superior 1831-1833)	1831-1833
Fr. Aloysius Young, S. J. (Superior 1833-1834)	1833-1834
Fr. Peter Havermans, S. J. (Superior 1838-1841)	1833-1842
Fr. Matthew Sanders, S. J.	1838-1839
Bro. James Bennet, S. J.	1838-1841
* Fr. William Grace	1839-1839
# Fr. Ignatius Combs, S. J. (Superior 1841-1842)	1840-1842
	1850-1850
Fr. Robert Woodley, S. J. (Superior 1842-1846)	1840-1846
	(1850-1854)
Bro. Thomas Hickey, S. J.	1850-1855
	1842-1843
	1846-1847

Buried at Newtown

* Secular Priests

Fr. Joseph Enders, S. J. (Superior 1846-1848)	1842-1844
	1846-1848
Fr. Matthew Lekeu, S. J.	1844-1846
Fr. Michael Dougherty, S. J.	1844-1854
Fr. Nicholas Steinbacher, S. J. (Superior 1848-1849)	1848-1849
Fr. Thomas Lilly, S. J. (Superior 1849-1849)	1849-1849
Fr. Miles Gibbons, S. J.	1849-1849
Fr. Livy Vigilante, S. J.	1850-1853
Fr. Leonard Nota, S. J.	1854-1855
Fr. John McGuigan, S. J.	1854-1855
Fr. James Power, S. J. (Superior 1855-1856)	1855-1856
Fr. Patrick Creighton, S. J.	1855-1856
Fr. James Cotting, S. J.	1855-1867
Bro. Timothy Brosnan, S. J.	1855-18
Fr. George King, S. J. (Superior 1855-1857)	1856-1857
Fr. Peter Miller, S. J. (Superior 1857-1858)	1856-1858
# Fr. Edward Nolan, S. J.	1856-1862
Fr. Roger Dietz, S. J.	1857-1858
	1859-1860
Fr. James Moore, S. J. (Superior 1858-1859)	1858-1859
Fr. Charles Bague, S. J.	1858-1859
£ Fr. Joseph Enders, S. J. (Superior 1859-1871)	1859-1871
Fr. Francis X. DeNeckere, S. J.	1860-1862
Fr. Thomas Sheerin, S. J.	1862-1863
Fr. John B. DeWolf, S. J.	1863-1868
Bro. Maurice Cavanaugh, S. J.	1863-1868
Fr. James McGuigan, S. J.	1867-1868
Fr. Basil Pacciarini, S. J.	1871-1872
	1882-1883
(&) Fr. Camillo Vicinanza, S. J. (Superior 1877-1879)	1872-1879
(&) Fr. John B. Gaffney, S. J. (Superior 1879-1882)	1879-1882
Fr. William P. Treacy	1883-1884
Fr. John M. Giraud, S. J.	1885-1887
Fr. Patrick H. Brennan, S. J.	1887-1888
Fr. Clement S. Lancaster, S. J.	1888-1902
	1906-1908
Fr. Francis J. Henahan, S. J.	1902-1905
Fr. James I. Moakley, S. J.	1905-1906
Fr. Laurence J. Kelly, S. J.	1907-1908
Fr. William J. Stanton, S. J.	1909-1914
Fr. Philip J. Debold, S. J.	1915-1916
Fr. Edw. F. Gallagher, S. J.	1917-1918
Fr. Michael J. Sheehy, S. J.	1919-1920
Fr. Abraham J. Emerick, S. J.	1921-1922
Fr. Alphonse Weis, S. J.	1922-1923
Fr. John J. McCloskey, S. J.	1923-1926
Fr. Joseph M. Kelley, S. J.	1927-1928
Fr. Stephen J. Rudtke, S. J.	1929-1932
Fr. James F. Duffy, S. J.	1933-1936
Fr. Gilbert F. Schmid, S. J.	1937-1941
Fr. Bernard H. Pohlman, S. J.	1942-1944
Fr. David J. Fitzgerald, S. J.	1944-1946
Fr. Edward H. Dineen, S. J.	1946-1947
Fr. Louis C. Kleff, S. J.	1947-1951
Fr. Francis J. Diamond, S. J.	1951-1957
Fr. John Calvert Brown, S. J.	1957-1961
Fr. Joseph N. Behr, S. J.	1961-

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(SEE STORY PAGE 12 OF HISTORY)

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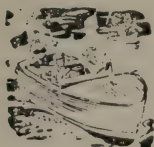
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